

**Giving and Living.**

Forever the sun is pouring its gold  
On a hundred worlds that beg and borrow;  
His warmth he squanders on summits cold,  
His wealth on the homes of want and sorrow.  
To withhold his largeness of precious light  
Is to bury himself in eternal night.  
To give, is to live.

The flower shines not for itself at all,  
Its joy is the joy it freely diffuses,  
Of beauty and balm it is prodigal,  
And it lives in the light it freely loses.  
No choice for the rose but glory or doom,  
To exhale or to smother, to wither or bloom.  
To deny, is to die.

The seas lend silvery rays to the land,  
The land its sapphire streams to the ocean;  
The heart sends blood to the brain of command,  
The brain to the heart its lightning motion;  
And over and over we yield our life,  
But still are conquerors in the strife.  
To live, is to give.

He is dead whose hand is not open wide  
To help the need of a human brother;  
He doubles the length of his life-long ride  
Who gives part of his means to another;  
And a thousand million lives are his  
Who carries the world in his sympathies.  
To deny, is to die.

**A Synopsis of a Funeral Sermon.**

Preached in Homerville, Neb., March 20, 1887, for Viola May Graham, aged 3 mo. and 2 days. She was a daughter of Thomas Graham, who came to his death several months ago, by a steam engine falling upon him by the breaking down of a bridge in the act of crossing.

Text—"Is it well with the child."

In the touching incident related in the book of Kings, we have the portrait of an afflicted mother sitting down with a dead child, in the sorrow of heart to feel her loss, and bewail it. Elisha made repeated visits to the city of Shunem, where this mother lived. On one of these visits, Elisha became acquainted with a woman of wealth, who gave him bread to eat, and kindly cared for him. By his good conduct she saw that he was a holy man, and she was also a woman of pious life; therefore she welcomed him to her home made a little chamber in the wall where he could occupy unmolested. In process of time this woman received from the hand of God a precious gift, of which she had long been denied. To her a son was born, who at once became the joy of her home. She watched over the child day and night until he grew up a fine lad. One day he went out into the fields, where his father was with his servants gathering in the crop. While in the field the hand of affliction or disease was laid on him. He went to his father and pressing his hands upon his head, cried out, "Oh, my head, my head." His father sent him home to his mother, and on her knee he sat until noon, and died. She took up the corpse and laid it in the chamber which had been made for the man of God. When this was done she called for a beast, and servant that she might find the man of God. Her husband remonstrated but at length yielded to her request. So she came to Mount Carmel where Elisha was. When the good man saw her coming in such haste he inquired through Gehazi, "Is it well with thee? Is it well with thy husband? Is it well with the child?"

The calm reply was, "It is well."

My object today is, to lead afflicted parents to feel that it is well with them, and well with their departed children and in view of this I remark, that the death of this child was a righteous event. Some time ago a woman said, "I cannot believe that God is good or kind in the removal of my child. It is not right." But that woman had forgotten that her child belonged to God and was only placed in her arms a while for a wise and holy purpose. If our children are taken away from us we are only deprived of a loaned blessing. I know it is hard for this young mother to give up her darling *Viola May*, only a few months ago she had to give up her loving husband so unexpectedly, and now her darling babe, only one child left for her comfort. May it be a gleam of sunshine and a voice of perpetual gladness in her home.

In the next place, while the fact that our departed friends shall live after death is not readily received, the questions shall we live with them? Shall we know them? are not so easily answered. To prove that we shall recognize our departed

friends in a future world, and to apply to afflicted mourners the comfort to be derived from the fact, is the object of the closing part of my discourse. In the first place, I argue it from the character and nature of the resurrection. It is clearly set forth in the Scriptures that we shall be raised personally. We will not lose our identity, but are to be raised up the same individuals that we died. We shall comprehend every change which has taken place in us instead of being forgotten. Unless this be the case, virtue can have no reward, and vice can have no punishment. The great idea of a future judgment derives its force and significance from the fact that every man will know himself, and be sensible of his past conduct.

At the transfiguration of Christ, Peter and his associates saw Moses and Elias in shining raiment. The theme upon which they conversed has been handed down to us. This was not a vision but an actual interview, and Moses and Elias were as surely present as were Peter and his Lord. The interview held between Abraham and Lazarus confirms the truth of our doctrine. These two departed persons saw and recognized each other. Paul says that Christ rose the third day according to the scriptures, and was seen of Cephas then of the twelve. After that he was seen of above five hundred brethren at once. After that he was seen of James then of all the apostles, and last of all he was seen of himself. Take courage afflicted mother you will see your daughter and husband again. Make preparation to meet them if you have not.

J. NICHOLSON.

March 29, 1886.

**The First Day of the Week as Sunday.**

BY G. W. HORTON.

We have on numerous occasions been requested to give our opinion as to the obligation that rest upon us as a Christian people, for setting apart the first day of the week as a day of rest and thanksgiving. In the first place it is an acknowledged fact, that all believers in the Bible, admit the necessity of one day being set apart for public worship; and this admission is based upon their religious education, as well as the laws of our country, which, not only permit, but require the observance of the Christian Sabbath: so that human authority, our Christian education, and as law abiding citizens, we take upon ourselves an obligation that we are morally bound to respect. But not until we view the Lord's day as a divine institution will we pay to it, the regard that it deserves, or reap any spiritual advantages from the most strict observances of it. No one will deny that the mind, as well as the body, requires one day out of the seven for rest, and reason teaches us that as Christians, a portion of that time should be employed in worshipping God, and in order to secure a regular performance of this worship, the same principle of reason will suggest the propriety of setting apart one day in the week for that purpose.

If our reason and better judgment teach us that such homage is due to that Almighty Being on whom we depend for life and all things pertaining to our welfare, then the right of determining what portion of time or what stated season should be employed in divine worship, will be readily admitted to belong to God. This leads me to observe—

That God has actually interposed his authority in this matter, and by clear and positive law has reserved for himself one day in seven.

That he has consecrated, or set apart this portion of our time, by his precepts, example and blessings, for a holy rest, or cessation from secular employment, and for such acts of religious worship and adoration as creatures owe to their great Creator; and none but the skeptic doubts the divine authority of this law or its binding influence upon the Jews. We maintain that it is still in force, so far it contains a declaration of the will of God.

That one day in seven should be set a part and dedicated to religious purposes. All days being alike in themselves, the appointment of it must be of a positive nature, and therefore may be varied at the pleasure of the lawgiver.

The question with many arises, is this section of the Jewish law binding upon us, if so is not the whole code—just as binding? Christ tells us that

he came to fulfill and not to destroy the law (fulfill is to finish to complete) or bring to an end. The old law then becoming void, a new dispensation becomes necessary and it was for this purpose that God sent his only Son that through His death, burial and resurrection, a new covenant was entered into, and an entire new code of statutes formed, and we learn from these statutes that the first day of the week was set apart by the disciples as a day of thanksgiving and prayer, and was ever after held as a day for their solemn assemblies and religious worship. Acts 20: 7. That upon the first day of the week, when the disciples came together to break bread, i. e., to celebrate the Lord's Supper, Paul preached unto them. Again, 1 Cor. 26: 1, 2, now concerning the collections for the saints, as I have given orders to the churches of Galatia, even so do ye upon the first day of the week. Here we learn from Paul that the first day of the week had been set apart as a day of worship and the same is confirmed in Rev. 1: 10. John informs the churches that he was in the spirit on the Lord's Day. Thus we find that after Christ's resurrection the disciples set apart the first day to meet together that they might join in celebrating that great and propitious event and in performing other acts of social religion. The universal practice of the Christian church from the earliest period in conformity to what may be gathered from the apostles has set apart the first day of the week for the special worship of God in memory of the resurrection of our Lord on that day.

While there may be a cloud that obscures any divine authority direct from God, we have not only a command, but the example of his chosen disciples, for they not only set apart the day, but they instruct as to the work to be practiced on that day; and as we pass down the current of time we find many divines in all ages who have held that all formal obligations of Judaism as well, as those of the commandments, as those of the Levitical law, were abrogated on the advent of our Savior, and consider the practice of the apostles and the consent of the church to be the only sufficient authority for this observance.

Milford, Ind.

**Pain.**

BY R. E. C. RENCH.

It is a blessing to mankind that when we violate natural or moral law we suffer pain. In the first instance it is a blessing when, after having violated some natural law, the body suffered pain, for it warns us of an alarming disease. Then we know that if we do not apply some healing remedies, death is the penalty. Therefore we at once summon some skillful physician. And how often do we defer this important duty until it is too late? How often it is said, "The patient is out of reach of any medical remedies. If you had only called me yesterday, I could have done some good."

This is the way with some of the people today, with regard to their spiritual welfare. They are standing outside of the church. They are suffering pain, and know they need the Great Physician. They neglect to call him until it is almost too late. Oh what a blessing he has the remedies to heal our spiritual pains.

Even when we are in the church, and we violate his law, pain tells us what we have done; and we know to get that pain subdued we are to go at once to our Physician and lay the case before him, and apply the remedies prescribed by him. As soon as we follow his directions, we feel the soothing result. If we defraud anyone, he tells us that we must go to the one defrauded and make it right. The result is quick and powerful. We cannot violate his law any way but what pain lets us know the fact, and then we go to him for the prescription, which he has placed within our reach. May the Balm of Gilead reach down into our souls and heal us.

Pleasant Hill, Ohio.

Polished steel will not shine in the dark; no more can reason, however refined or cultivated, shine efficaciously but as it reflects the light of divine truth shed from heaven.—FOSTER.